SOME NEW BOOKS.

Drunkenness.

We have had innumerable books about the cause and cure of inebriety, but we have never seen so clear, concise, and useful a discussion of the subject as is presented in a little volume furnished by the Messrs. Scribner: *Drunkenness*, by GEORGE R. WILSON. The author is an assistant physician in the Royal Asylum of Edinburgh, and the book before us contains the substance of a course of lectures delivered about a year ago. It cannot, indeed, be said that the chapters allotted to the physiology and pathology of inebriety set forth anything new; all they profess to offer is a clear and compact statement of undisputed facts and of the deductions universally accepted by physiologists. It is rather the last two chapters, devoted respectively to the etiology and therapeutics of drinking, that deserve the most careful attention. In his study of the causation of the alcoholic habit, the author tries to get at the root of the matter and to find out why only some drinkers are drunkards. Unquestionably drunkenness is more preventable than curable, and it is in an examination of its etiology that we must seek the reason for the incurability of many cases. As regards those suggestions of the author which fall under the head of therapeutics, the feature of special interest is the stress laid upon the moral treatment of the alcoholic patient, and the development of self-control.

I.

It is well known that every human constitution has an inborn bias toward some form of ill health. The technical name of this proclivity toward a special disease is the diathesis. Thus we speak of a gouty or of a consumptive diathesis, and it is equally proper to say that predispositions to a certain form of nervous disease constitute the alcoholic diathesis. In other words, there are some brains so constituted as to react to alcohol in an unusual degree. Luckily, there are generally well marked peculiarities which characterize the individuals possessed of brains so predisposed. In the first place, there is frequently an unusual love of alcoholic intoxication, and, indeed, of all forms of excitement. Such people have an unusually strong desire for cerebral stimulation, for some pleasurable outlet for their ill-regulated energy, and an unusual impatience at uneventful routine. Associated with these traits there is frequently a clearly defined capacity for intense feeling and for deep absorption in the interest of the moment. Obviously these characteristics are only of importance to the student of alcoholic etiology when they are coupled with a deficiency of the other qualities which act as a check upon the tendency to alcoholic enjoyment.

The second sign of alcoholic predisposition is a palate which appreciates the first taste of alcoholic liquor. To the normal child spirituous drinks are distasteful, and, in many men also, a taste even for good wine requires education. There are, on the other hand, children who take to alcohol from the first, perhaps when it is medically prescribed, and the appearance of such a phenomenon should always suggest care and watchfulness. The third characteristic of the kind of brain in question is a liability to be affected by small doses of the stimulant. Such a susceptibility is normal in children, and women who are of a comparatively delicate, nervous organization; but there are some children in whom this peculiarity is more distinctly marked, and who continue to manifest it even in adult life. The term small dose is always, of course, relative, and it is only when the idiosyncrasy just referred to is unusually pronounced that it is of pathological significance. The next sign of the alcoholic diathesis is one of much more importance, though it is frequently overlooked. Dr. Wilson here refers to the habitual or frequent exhibition of that mode of nervous action which is called explosive or fulminating. This quality predisposes men to spasmodic and impetuous conduct, inappropriate to the circumstances out of which their actions arise. In the matter of drinking, it is frequently manifested. Men are often observed to indulge suddenly and impulsively in a bout of drunkenness, without any warning, either to themselves or their friends, without any appreciable occasion for it, without any conscious desire to be intoxicated, and with an unprecedented disregard of consequences. In some unaccountable way, the idea is suggested to their mind, and it is followed out without much question, very much in the same blind fashion that a man acts upon an instinct. Such paroxysmal conduct is apt to be periodic in its recurrence, and demonstrates the relationship between such constitutions and those liable to epilepsy and impulsive insanity. Dr. Wilson points out one more indication of a constitutional proclivity to alcoholism. We should be, he says, on our guard when we note an unusual order in the development of the symptoms of intoxication. Leaving out of account the minor discrepancies dependent on the personal equation, all observers are aware that the ordinary development of intoxication is of a compound order, and includes motor as well as mental symptoms. The normal consequence of continued indulgence in alcoholic stimulants is that a man should become "drunk and incapable," harmless and helpless. In some men, however, it may be a long time before intoxication goes far enough to make them incapable. They tend rather to be "drunk and disorderly," excited, outrageous, and violent; in other cases intoxication may not for some time go deeper than the emotional state, leaving the drunkard quarrelsome, affectionate, or lachrymose; or it may only lead to the trance state, or to continued stupidity and apathy. Such unrelated symptoms, that is to say, a conspicuous impairment of the mental function, conjoined with relative integrity of the motor level, distinctly contraindicate the free use of alcohol. To these signs of predisposition to alcoholism may be added defective inhibition, or, in other words, the disclosure of an extreme difficulty in keeping within physiological limits in the use of stimulants. Fortunately, a very large number of men are physically incapable of continued excess. Normally, with alcohol, as with other things, excess creates a strong feeling of repulsion. In some cases the general discomfort attending intoxication is extreme; sometimes the slightest excess produces violent sickness; very often the day following a liberal indulgence brings with it something like loathing for the stimulant. In any case, considerations either altruistic or of an enlightened egoism effectually control alcoholic desire in the minds of well-constituted men. But in individuals afflicted with the alcoholic diathesis self-control is apt to be notably defective; so that, to borrow a figure from equitation, not only are the horses wild, but the driver is incapable.

II.

We now come to the question, in what brains does alcoholic predisposition arise? Dr. Wilson enumerates seven classes of persons who exhibit an abnormal susceptibility to the destructive effects of alcohol. We shall only allude to two of the cases, namely, that in which inebriety is due to alcoholic inheritance, and that in which it is ascribable to the altered relations of the nervous system incidental to the reproductive crises. As regards the heredity of drunkenness, the author submits that this requires some reconsideration, under the fresh light thrown on the subject by Weissmann's theory. We have been in the habit of believing that every new function or mechanism acquired by a human organism produced some definite change in the reproductive elements, whereby, to a certain extent, the acquisition was passed on to the offspring. According to Weissmann, the elementary mechanism of reproduction is all but independent of environment and uninfluenced by use and disuse, by acquired characters, or, in short, by any of the changes initiated during the life of the individual. Acquired conditions, therefore, morbid or otherwise, cannot be transmitted to posterity. The peculiar nervous organization favorable to the acquisition of a particular character is all that can be transmitted; the force of circumstances acting on the individual existence does the rest. But, although we may accept this theory, we cannot reject certain observed facts. It is still notoriously true that drunkenness often seems to run in families, as other habits and vices do. It is not the facts, but the ordinary explanation of them that Weissmann disputes. If his doctrines be correct, drunkenness in the parent can make no difference in the moral character of the offspring through the direct influence of organic inheritance. But indirectly the offspring may be affected through its surroundings. Dr. Wilson is convinced that, when the confusion of criticism has cleared away, and we take possession of what is true in Weissman's theory of heredity, it will be admitted that we have hitherto egregiously failed to estimate the real importance of the environmental factor in development. Given a child of an unstable nervous system, which he has inherited from an alcoholic parent, it only requires surroundings which do not effectually provide against temptations to drinking in order to develop the vicious potentiality. The influence of parental personality is much the most important environmental factor in moulding character, not only because bad family arrangements and habits give sanction and opportunity to the indulgence of vicious propensities in the children, but because the whole bearing and habits of mind of the parent unconsciously furnish just the kind of moral environment calculated to foster in the child the very tendencies requiring to be checked. Thus it comes to pass that environment perpetuates vicious taints which used to be regarded as inherited.

III.

At the risk of giving a shock to undue sensitiveness, the author finds it necessary to say something about the effect of certain crises in the life history of men and women on the development of drunkenness. There are, of course, several reproductive crises. The first occurs when the function of reproduction is making its appearance; next, there is the period of evolution, that is to say, the period of adolescence, when character is rapidly changing and permanent habits are being formed; this extends to the age of about twenty-five. Then, in women, there are certain periods at which important organic developments occur, as, for example, the period of pregnancy and the lactational periods. Lastly comes the climacteric, which marks in both sexes the end of adult life, and ushers in the second non-reproductive stage of existence. To call them crises is by no means to exaggerate the importance of these periods. Never are they unimportant, and, in some cases, the effects on the constitution are momentous, both physiologically and ethically. At any or all of these seasons, there frequently occur changes in bodily and mental functions, which, at the time, appear unaccountable. The reproductive function is so essential to the race, so deeply organized in the human constitution, so intimately related to all the other functions, that the outstanding epochs in its development and decadence may entirely unhinge the normal balance of the nervous organization, and profoundly alter the relations of the various functions. Without keeping these facts clearly in view, one would necessarily fail to appreciate the full meaning of certain changes in character which arise at the crises specified particularly in persons of an unstable organization. Now, at these crises, the strain thrown on the nervous system often impairs the normal inhibition so as to exaggerate alcoholic tendencies and weaken self-control. The author tells us that he knew a woman who became wildly drunken with each pregnancy that he observed, and he saw her pass through several. The nursing period, also, is in this respect, fatal to some women, partly because their weakness seems to call for the use of stimulants, and sometimes because they are advised to act on the delusion that alcohol improves the nourishment of the child. Similarly, recurring outbursts of intemperance in women may often be found to bear a direct relation to periodic functional changes, and it is pronounced a culpable negligence that fails to provide against such a contingency. Not infrequently patients who have exceeded in youth, but have abstained through the greater part of adult life, break down under the climacteric. But, of all these crises, adolescence is the most important. Some of the closest students of the subject believe that more true dipsomaniacs develop the habit of excessive drinking and acquire a keen craving for it between the ages of eighteen and twenty-five than at any other period.

IV.

Before noting what the author says about the moral treatment of dipsomania, we must find space for two or three of his therapeutic suggestions of a hygienic kind. He holds, in common with nearly all authorities on the subject, that no one should indulge in alcoholic beverages before the age of twenty-five, and that it is wise to postpone their use as long as possible. He denounces as fallacious the belief that the sudden renunciation of alcoholic stimulants by a victim of alcoholism is dangerous, and that it is apt to bring on grave nervous disorders. There are but a few cases in which a real danger exists, and that is usually a risk of heart trouble, which may be ignored by all but the physician. The supposition that an occasional indulgence helps to brace the nerves and strengthen self-control in a patient who is recovering from a fit of drinking is a mistake which has often proved disastrous. Great emphasis is likewise laid on the importance of diet in the treatment of drunkenness. Very commonly, alcoholic patients have a poor appetite, especially in the morning, and, if abstinence from food be persisted in, the lowering of vitality tells seriously against the patient. A great many attacks of grave disorders would be prevented if this distaste for food could be overcome, and that can often be achieved by care. Another point deserving of attention is the need for much sleep. Without it, recuperation is incomplete and self-control precarious; but if the patient sleeps well the chances in favor of recovery are enormously increased.

We come lastly to the moral means adapted for the development of self-control. The problem is how to reconstruct the character of the patient, whose mode of living has stripped him of the very qualities which are most potent in the evolution of a moral life. In his case, unselfish interest is at its ebb; the power of attention and perseverance is slight; of surplus energy he has none. But though it be true that alcoholic dissipation impairs the basis of much that is good in a man, it is also true that nearly all men, under care and proper direction, are capable of developing a new line of life when the old has lost its vigor. It has been put on record again and again that, when cerebral disease or accident has destroyed the basis of certain functions, new areas of nervous mechanism have taken upon themselves the functions of the lost parts, and have acquired the requisite proficiency in the performance of them. Some analogous process of reëducation is what may be aimed at, and can be frequently attained in the case of the victim of alcoholism. It only remains for us to consider how new motives can best be suggested to his mind. To the question what is to be the patient's relation to the habit which he is endeavoring to overcome, the answer is peremptory, he must abstain. Are we wise, however, in bringing the temptation frequently before his mind, if even to try and strengthen him against it? Assuredly not. The drunkard's experience confirms that of the nursery, that, to forbid indulgence is to suggest it. The unanimous opinion of physicians of the mind is that, generally speaking, the way to cure a delusion is not to contradict it, and the way to correct an evil propensity is not to malign it, not laugh at it, but, so far as is practicable, simply ignore it. It may be necessary for the patient's own peace of mind that he should sign a pledge; as a rule, short pledges are to be preferred, and it is of value to the patient that some one else should sign it with him who is not a total abstainer proper, and yet who can keep his drinking within proper limits. On the other hand, the author of this book is convinced that the periodic meetings to denounce drinking, which are solely of the character of a negation, do as much harm as good; and that, above all, it is hurtful to make an important occasion out of every relapse, and thereby to lessen the patient's self-respect and waste his energy in fruitless remorse.

But, while abstaining is indispensable, an equally essential feature of the moral treatment of dipsomania is the application of a positive remedial agency, and the best of all is what Dr. Chalmers called the expulsive power of a new affection. How long the inhibitive or self-controlling energy of the new affection will last depends on the variety of experiences to which it may be related and the number of activities to which it may give issue. Of all the remedial enthusiasms religion is the most effective, and next to that is love. There is no doubt that many victims of alcoholism have found salvation in the enthusiasm of a new-born love and under the domination of a noble personality. But here our author would draw a distinction. He conceives it to be right that a woman should so far sacrifice herself as to continue an attachment to a man, although without marrying him, in the hope of saving him from the drinking habit. But that a woman should marry a drunkard, however noble her motives and however strong her hope, is pronounced an unjustifiable sacrifice. On the other hand, there is one sphere, the sphere of family affection, in which, with hopefulness, one may expect the needed remedial enthusiasm to find blameless and powerful expression. Again and again has been witnessed the gallant struggle of family affection against debasing habits, and often enough has victory remained upon the side of rightful aspiration. There may be relapses, but they are not fatal, and repeatedly has a patient amazed observers through the energy and persistence of his moral efforts, and with the joy that is born of convalescence, like the spring that a man feels who comes back to life from a long and prostrating illness.

Ferdinand Lassalle.

Since George Meredith made him the hero of a novel, the personality of FERDINAND LASSALLE has been made familiar to many American as well as English readers. A number of biographies have also seen the light, including an elaborate life by Mr. W. H. Dawson. Since the publication of Mr. Dawson's book, however, a good deal of supplemental information has become accessible; of particular value is a diary kept by Lassalle when a boy of about 15 at Breslau. So that, even of Lassalle as a man, there was room for a new portrait, while there were special reasons for desiring a study of Lassalle as a reformer from the viewpoint of contemporary German Socialists, that is to say, of the disciples of Karl Marx and Frederick Engels. Such a study is needed because the socialism so powerful in Germany to-day is quite different from that advocated by Ferdinand Lassalle. The more patent this difference has become, the more have the middle-class politicians held up Lassalle as the "good" Socialist, contradistinguished from the "bad" Social Democrats of the present time. They describe him as a national patriot in contrast to the unpatriotic internationalist, destitute of fatherland, by whom they mean the followers of Marx and Engels. They proclaim him a real statesman, as compared with men whom they denounce as demagogues or abstract theorists. He had, they say, a scheme for bringing about the peaceful socialization of the community, whereas his successors do nothing but draw bills on a future revolution. What, then, is the truth about Lassalle considered as a remodeller of society? That is a question which is answered in a book written by *Edward Bernstein* and translated by Mrs. Aveling, a daughter of Karl Marx. This book, which we receive from the Messrs. Scribner, contains the most lucid analysis of the work accomplished by Lassalle in his rôle of social reformer which is anywhere procurable. It is by no means wanting in appreciation and in sympathy, yet the author does not fail to indicate the grave shortcomings in the doctrines and purposes of Lassalle compared with those associated with the names of Marx and Engels, and which constitute the gospel of modern German socialism.

I.

Although it is Mr. Bernstein's aim not to write the biography, but to indicate the historical significance of Lassalle, so far as his political and propagandist work is concerned, nevertheless, a glance at the reformer's private life is indispensable, because it gives the key to a comprehension of his political attitude. It is pronounced unquestionable that his descent exercised a great, and one may even say a fatal, influence on the development of Lassalle. By descent the author does not mean any inherited qualities or inclinations, but he simply has in view the fact that the consciousness that he was of Jewish origin was, according to his own confession, painful to Lassalle even in his more advanced years. Despite all his efforts he never succeeded in getting rid of a certain self-conscious awkwardness due to the remembrance of his descent. Nor need this so greatly surprise us, even in a man of Lassalle's great intellect, when we recall that he was born in 1825 in Breslau, where the Jews were not even formally emancipated until 1843. His father was a wholesale silk merchant, and is described as an honest, genial and intelligent man. His mother, on the other hand, seems to have been a somewhat capricious person, with the love for dress and jewelry often found in Jewish middle-class women. The wealth of his parents saved Lassalle from many of the miseries which the poorer Jews had at the time to suffer, but it did not protect him from the innumerable petty mortifications to which all belonging to an oppressed race, even those in good circumstances, were exposed. These mortifications, in a nature so self-conscious as was that of Lassalle, induced first a defiant fanaticism of revolt of which there are many traces in his diary for the years 1840 and 1841. As his views broadened, his childish ideas about arousing the Jews to insurrection disappeared, but the effect of youthful impressions upon his mind remained. The immediate result was to arouse in him a determination to secure recognition and respect for himself at all cost, and he who had begun as a rebel against the persecution of the Jews was presently transformed into a political revolutionist. At the same time he confides to his diary, after seeing Schiller's "Fiesco," that his own revolutionary democratic-republican inclinations were merely the outcome of his social position. "Had I," he writes, "been born prince or ruler, I should have been an aristocrat body and soul. But now, as I am only a poor burgher's son, I shall be a democrat in good time." It was his political radicalism which, in 1841, induced the sixteen-year-old Lassalle to give up the idea entertained for a time of devoting himself to a commercial career and to prepare himself, instead, for the university curriculum. With this radicalism had grown in him an ever-stronger longing to shake off the Jew in him, a longing which at last became so overwhelming that, when he informed his father of his irrevocable determination to go to the university after all, he at the same time refused to study medicine or law, for the reason that the "doctor and the lawyer are both tradesmen, who traffic with their knowledge." He would study, he said, "for the sake of what can be done with knowledge." The father did not acquiesce in this last idea, but, nevertheless, consented to his son's preparing for an academical career, and the boy now worked with such desperate energy that, in 1842, he was already able to pass his matriculation examination. He began by studying philology, then turned to philosophy and sketched the outline of a great philologico-philosophical work on the philosopher Heraclitus of Ephesus. That he should have chosen this thinker of all others, as the subject for his researches, a thinker whom the greatest Greek philosophers called the "Dark," because they could never feel sure of understanding him rightly, was strikingly characteristic. With the inborn longing to dazzle by some extraordinary achievement was coupled the conviction that he was equal to any task. In the author's opinion, this boundless self-confidence was at once the mainspring and the bane of Lassalle's life. On the one hand, it helped him to undertake and carry through things from which thousands, even though as splendidly endowed, would have shrunk; but, on the other hand, it was the cause of many fatal mistakes, and, finally, of his unhappy end.

II.

After leaving the university Lassalle went in 1844 to Paris, where at that time the tide of the Socialist movement was running very high. Whether or to what extent Lassalle became acquainted with the German Socialists, then living in Paris, the author of the book before us cannot say, but the fact is recalled that he associated intimately with Heinrich Heine, to whom he had an introduction, and to whom he rendered great services in the matter of a disputed inheritance. The letters, in which the sick poet expressed his gratitude and admiration for the twenty-year-old Lassalle, are well known. Having returned to Germany, Lassalle in 1848 made the acquaintance of the Countess Hatzfeldt. For years the Countess had been trying to obtain a judicial separation from her husband, Count Hatzfeldt, who had subjected her to the grossest ill usage and insults. Though not a lawyer, Lassalle took it upon himself to conduct the Countess's case. It was an extraordinary undertaking, requiring all the skill, acuteness, and acumen of an experienced lawyer. The warfare between Lassalle and Count Hatzfeldt lasted for years, the most famous incident in it being the oft-told story of the casket robbery. For inciting to the robbery of a casket containing papers important in the case, Lassalle was tried by jury in August, 1848, but after a seven days' trial, at the end of which Lassalle spoke for six hours, the jury dismissed the charge. It is interesting to note that the young Count Paul Hatzfeldt, whose fortune was involved in the stolen papers, is the present Ambassador from the German empire to the court of St. James's. At last, in 1854, the Hatzfeldt case came to an end. The Countess received a considerable fortune, and to Lassalle was assured a yearly income of 7,000 thalers, which allowed him to order his life after his own heart. There has been much speculation concerning the motives which induced Lassalle to take the Countess's case in hand and to devote to it eight years of his life. Some have explained them by a love affair with the no longer youthful but still very beautiful woman, but Lassalle himself at the "casket trial" passionately protested that his sole incentive had been a feeling of pity for a persecuted woman, deserted by her friends, the victim of her social position, and the object of the brutal oppression of an insolent aristocrat. The author of this book can see no reason for refusing to believe this statement of Lassalle's. Whether Lassalle in later years did not for a time enter into closer relationship than that of friendship with the Countess, he will not affirm, but even on purely psychological grounds it is pronounced improbable that such a relationship should have existed at the beginning of their acquaintance when Lassalle took up the lawsuit. It is represented as more probable that, in addition to his somewhat romantic and exaggerated, yet most worthy, partisanship of a persecuted woman and hatred of a great aristocrat, Lassalle was attracted by the fact that here was an affair which only the use of extraordinary measures and the display of extraordinary energy could bring to a successful issue. He came out of the lawsuit victorious, but not scathless. To win it, he had certainly been obliged to resort to extraordinary measures. It was not, or rather it was not merely, a matter of extraordinary grasp of the legal issues, of extraordinary readiness and dexterity in parrying the enemy's thrusts. There were also the extra-legal measures of underground warfare: spying, bribery, and burrowing in the nastiest scandal and filth. Count Hatzfeldt, a coarse sensualist, stuck at nothing to attain his ends, and in order to thwart his dirty manœuvres the other side resorted to means that were not much more clean. We are assured that no one who has not read the documents of the case can have any conception of the filth raked up and again and again dragged forward; of the nature of the accusations on both sides and the witnesses. Never did Lassalle quite shake off the after effects of his inverted Augean labors in the Hatzfeldt trial. Mr. Bernstein does not say this from the viewpoint of Philistine morality. He refers rather to Lassalle's readiness, henceforth repeatedly exhibited, to welcome and make use of any means that seemed likely to further the ends he had for the time being in view. He refers to the loss of good taste and of moral judgment so often shown thereafter and most strongly marked during the tragic closing episode of his life. It was as a youthful enthusiast that Lassalle had plunged into the Hatzfeldt case. When he emerged from it he had been affected by the rottenness of the society with which he had had to deal. For a long time his originally finer instincts struggled against the effects of the poison, often successfully beating them back, but eventually he succumbed.

III.

After the Hatzfeldt case was settled, Lassalle lived for some time at Düsseldorf and worked upon his "Heraclitus." In 1857 he obtained, through the instrumentality of Alexander von Humboldt, permission from the King of Prussia to take up his abode in Berlin, and there, in 1857, he completed and published his book. Authorities differ as to the value of this work. Some regard it as epoch making: others declare that, in all essentials, it contains nothing that Hegel had not already said. But even those who question the epoch-making character of Lassalle's book admit that it is a very notable achievement. It gave Lassalle an honored name in the scientific world. There is no doubt that various passages in the study of Heraclitus supply the key for the understanding of Lassalle's view of life. This applies especially to Lassalle's idea of the State and to his conception of honor and fame. "Fame," says Lassalle, "is, in fact, the antithesis to everything, the antithesis to the categories of immediate actual being, as a whole, as of its individual aims. It is the being of man in his non-being, a continuance in the decay of sentient existence itself; it is, therefore, the immortality of man attained and made real." He adds with warmth: "Just as this is the reason why fame has always so mightily stirred the great souls and lifted them beyond all petty and narrow ends, it is the reason why Platen, singing of it, says it can only be attained 'hand in hand with the all-testing angel of death,' and so also, it is the reason why Heraclitus recognized in it the ethic realization of his speculative principle." It was not in Lassalle's own nature to content himself with the fame that is only to be attained hand in hand with the angel of death. In contrast with the Heraclitean contempt for the masses, he thirsted for their applause, and, with the utmost self-complacency, took any sign that seemed to promise him this, no matter how insignificant. The predilection for the sentimental, which was so conspicuous in Lassalle, usually implies cynicism and hypocrisy. Mr. Bernstein insists, however, that if Lassalle cannot be altogether acquitted of having had a certain amount of cynicism, no one can accuse him of ever making any secret of what has been called his unfortunate fondness for the noise and the drum beating of fame and for the blare of its trumpets. In his writings, speeches, and letters, it is displayed with a frankness whose naïveté to some extent disarms one. When Helene von Rakowitza, in her Apology, says that Lassalle pictured to her at Berne how he should one day, as the people's chosen President of the republic, make his entry into Berlin, "drawn by six white steeds," one is tempted to believe either that the authoress is exaggerating, or to assume that Lassalle hoped by depicting so enticing a future to obtain a further hold upon the heart of his lady love. Nevertheless, the well-known "Soul's Confession," written to Sophie von Solutzew, proves that this forecast of the future was by no means a lover's fancy, but an idea with which Lassalle intoxicated himself, and whose magic exercised upon him a mighty charm. He calls himself in 1860 "the head of a party," with regard to which "almost our whole society" has divided into two parties; the one a portion of the bourgeoisie and the people, "respect, love, aye, not infrequently honor" Lassalle; for it, he is "a man of the greatest genius, and of almost superhuman character, of whom they expect the greatest deeds." The other party, the whole of the aristocracy, and the greater portion of the bourgeoisie fear him "more than any one else, and therefore hate him indescribably." If the women of this aristocratic society will not forgive Sophie von Solutzew for marrying such a man, on the other hand many women will not forgive her because such a man has married her, "will envy her her good fortune, that is beyond her deserts. And truly I will not conceal from you that, if certain events come about, it might well be that a flood of action, sonorous and splendid, would burst upon your life should you become my wife."

IV.

Before marking what Mr. Bernstein, as a disciple of Karl Marx, has to say about Lassalle considered as a Socialist agitator, and as the bequeather of a legacy to the German working class movement, let us refer very briefly to the love affair which cost him his life. Lassalle believed that he had found the wife of his choice in Helene von Dönniges. The only difficulty was to obtain the consent of the parents. Lassalle had not the faintest doubt that the influence of his personality would overcome this difficulty as it had many another. Self-consciously, and yet, at the same time, with a circumspect calculation of every possible contingency, he drew up his plan of campaign. He was to appear, he was to conquer the good will of the parents and wring from them their consent before they really knew what they were doing in acquiescing. Then suddenly a small, unforeseen obstacle came in the way. Through the indiscretion of the young lady the parents learned earlier than was expected of the engagement, and declared that they would not accept Lassalle as a son-in-law under any circumstances. Lassalle, however, did not yet give up his plan. His triumph, he thought, would only be the greater the firmer the opposition of the parents. Strong in his self-confidence, he took a step which gave such a turn to the situation that all hope of attaining his end in the way planned was excluded—a step that shook even the girl's own faith in him. Well, then, he said, if not in this way then in another. So, regardless of what he owed to himself and his political position, Lassalle began a struggle in which there was for him but one point of view—success. To him every means that promised success seemed right. Spies were employed to watch the Dönniges family and to report their every movement. Through the instrumentality of Hans von Bülow, Richard Wagner was entreated to induce the King of Bavaria to interpose on Lassalle's behalf with Herr von Dönniges, while to Bishop Ketteler of Mainz was offered Lassalle's conversion to Catholicism in order that the Bishop might exercise his influence in Lassalle's favor. Lassalle did not in the least care how unworthy it was of the historical mission he had set himself to dance attendance upon a king's minister, so that the latter might help him to his love, nor did he care how little worthy he was proving himself of his prototype, Ulrich von Hutten, when he petitioned the incarnate representative of Rome to help him to obtain a wife. Here, where he might have shown pride and should have shown it, he did not.

Nevertheless, success was not attained. The Bishop of Mainz could do nothing because Helene von Dönniges was a Protestant, and the mediation attempted by confidential representatives sent to the scene of the struggle by the Bavarian Minister for Foreign Affairs only seemed to prove to Lassalle that, by his method of proceeding, he had placed himself and the woman he was fighting for in a totally false position. Although he knew that Helene was absolutely without strength of will and had indeed perceived in this an advantage for his future life in her companionship—"Keep Helene for me in the submissive frame of mind in which she now is," he once wrote to the Countess Hatzfeldt—he all at once expected her to do that which demanded a strong will, and was indignant because she tried to back out of it. Upheld by his self-esteem, and accustomed to look at things exclusively from the point of view of his own moods and interests, he had entirely left out of his calculations the fact that it is the most submissive human beings who most easily change their impressions, and thus he saw "boundless treachery" and the "most unheard of trick" of an "abandoned jade," where there was nothing more than the instability of a grisette in high life.

Meantime his nervous system had become completely shattered, and for a long time he had no longer possessed the energy of a healthy will. Sudden resort to violent means, anxiety to move heaven and earth about every petty matter, inability to bear with contradiction or to deny one's self any desire, are not proofs of mental strength, but of extreme weakness. The rapid alternations between outbursts of anger and of tears that, according to the unanimous testimony of eyewitnesses, at this time manifested themselves in Lassalle, point unmistakably to an absolutely ruined nervous system. In this state of things, it was impossible for him to take his defeat quietly, and he sought to obtain satisfaction in a duel for the insult which, in his opinion, had been offered him. Foolish as duelling is in itself, it seems to Mr. Bernstein comprehensible enough under these particular circumstances. In the circle of society in which this affair occurred a duel is the cleansing bath that removes all stain and insult, and if Lassalle had not the moral strength to resort only to means such as became the representative of the party of the socialistic reorganization of society, then it was but logical that he should try to obtain satisfaction for the supposed insult offered after the fashion of his surroundings. In a word, he who faced the Boyard Janko von Racowitza in a duel was not the Socialist Lassalle, but Lassalle, the would-be aristocrat merchant's son, and if in the person of the latter the former was shot down, he thereby expiated the sin of having allowed his other self to gain the ascendancy.

V.

It was not much more than a year before his death that Lassalle, who, by this time had become a very distinguished man, broke with the Progressists in Prussia and undertook to organize an independent workingman's party. On May 19, 1863, at a public meeting at Frankfort-on-the-Main, held at the conclusion of the Main District Workers' Congress, Lassalle got a resolution passed pledging those present to do their utmost to start a general German workingmen's association. Four days later the association proposed was formed at Leipsic, when delegates from ten towns were present, the rules having been drawn up by Lassalle in conjunction with a friend of his, the Progressist member of Parliament, Ziegler. In conformity with these rules, the organization was a strictly centralized one, which was due partly to the German laws affecting association, and partly to the fact that the founding of a general workers' insurance society had originally been intended. This idea had been dropped, but Lassalle retained the rules that affected himself solely, more especially those which guaranteed the personal prerogatives of the President and gave him dictatorial powers. By an all but unanimous vote, Lassalle was elected President for five years, and after some hesitation the assembly gave him further power to appoint as often and for any term he chose, a Vice-President. By virtue of this election he became the acknowledged leader of the new movement, but for a long time to come the movement was limited to a very small number of adherents. Three months after its foundation the General German Workingmen's Association numbered scarcely nine hundred. In itself, this would have been no mean success, but Lassalle had counted upon figures very different from these. He did not want to be the leader of a propagandist society, but the head of a popular movement. For the present, however, the masses kept aloof from the new organization. It is conceded by Mr. Bernstein that, from some points of view, Lassalle was a splendid worker. At time he was capable of developing a positively colossal energy, but it was not given to him to do solid, steady, persistent work. He kept up a lively correspondence, tried to win over all sorts of notabilities to the association, and was not very particular in his choice. But the main thing, the agitation among the masses, he left severely alone. Moreover, he did not even seek to secure for the association a good weekly newspaper organ, although he had the means to do so. In Berlin he obtained at first only a very moderate measure of success. Even those who, under the influence of his lectures and writings, had their names entered in the books of the association, soon dropped out of it, so that the association which in December, 1863, had in Berlin over two hundred members, counted in February, 1864, barely three dozen, the greater number of whom were not workingmen. For the pamphlet "To the Berlin Workers," published in October, 1863, the civil authorities brought a charge of high treason against Lassalle, and had him arrested, but at the ensuing trial the Court dismissed the case.

The aim of Lassalle, considered as a social reformer, was to abolish the present methods of producing commodities, but the means which he proposed left the present methods untouched. His aim was organized social production; his means were individual association, which only differed from the plan of the anti-Socialist, Schulze-Delitzsch, in that it was to be brought about by means of State credit and State help. Everything else, as, for instance, the fusion of the associations, was to be left to their own voluntary decision. It was expected of them, but was not made a condition. The State was to advance the necessary resources by guaranteeing credit, but only to such workmen as desired to start associations. The associations, therefore, in any given industry, so long as they did not embrace the whole of that industry, would have to compete with establishments of the same kind already in existence, and would therefore be forced to submit to the conditions of such competition. The inevitable consequence of this would be that within the associations themselves, differences of interest would arise; that every association would have to try and force up its own profits as high as possible, even though it were at the expense of other associations or of other categories of labor. With or without State credit, the associations remained private concerns made up of more or less large groups of workers. Individual qualities, individual advantages, individual good fortune played a conspicuous part in them. The question of profit and loss had the same significance for them as for other private business concerns. A community on the other hand organized on the principles of Marx and Engels would not proceed to the socialization of production by way of subvention of productive coöperative societies, but would, even though the coöperative form should be made use of, start with organizing production on a socialized basis. It would aim to annihilate competition and the so-called iron law of wages by placing at one stroke all the materials and instruments of production, and all the machinery of distribution, in the hands of the Social Democratic State. Transplanted into the midst of a capitalist society, as Lassalle proposed to transplant it, coöperation must in one way or another always assume a capitalistic character. Thus, according to Mr. Bernstein, the Lassalle coöperative societies would only have differed from those of Schulze-Delitzsch quantitatively, not qualitatively; only in extent, not in essence; that is to say, according to the modern social democrats, the weak point of the Lassalle programme was that it put the cart before the horse. Lassalle desired the socialization of production, and of the instruments of production, but because he thought the time not come for saying so to the mob, by which he meant the rabble of idealess persons of all parties, and yet wished to disseminate the idea itself among the masses, he set forth what seemed to him the less dangerous proposal of productive, coöperative associations with State credit.

VI.

What were the relations of Lassalle to Bismarck? There is no doubt that in the winter of 1863-64 Lassalle had repeated important private conferences with Herr von Bismarck, then Prime Minister of Prussia. When, fourteen years later, Bismarck introduced his gag bill against German social democracy, the Countess Sophie von Hatzfeld, the life-long confidante of Lassalle, gave the representatives of the persecuted party some circumstantial information on the point. In September, 1878, a Socialist member, Bebel, brought the matter before the Reichstag, whereupon Bismarck admitted having had interviews with Lassalle, and only made attempts to deny that they had reference to political negotiations. Bebel, on the strength of communications made by the Countess Hatzfeld, said: "These conversations and negotiations turned upon two different matters; first upon the granting of universal suffrage, and secondly upon the granting of State help to productive, coöperative association. Prince Bismarck had been completely won over to both proposals by Lassalle. He only refused to introduce universal suffrage until such time as the Schleswig-Holstein war had been satisfactorily concluded. In consequence of this hesitation, serious disagreements arose between Lassalle and Prince Bismarck, and it was not the latter who broke off the negotiations, but it was, I must emphatically state, Lassalle who caused the breach, and who declared he could not enter into further negotiations." To this Bismarck replied: "Our conversations undoubtedly turned upon the question of universal suffrage, but under no circumstances upon an introduction of it. I never in all my life entertained so monstrous an idea as to grant universal suffrage by forcing it upon the Chamber." Bismarck is here, of course, referring to the Prussian Landtag; as a matter of fact, he did, soon afterward, make universal suffrage the basis for the Parliament of the North German Confederation, and subsequently for that of the German empire. He went on to say regarding productive, coöperative associations, that he was "not even to-day convinced of their inexpediency," only the political events at the time had not allowed of the carrying out of the experiments initiated in this direction. Moreover, he protested that it was not he but Lassalle, who had desired these meetings, and who had written to request them, while he, Bismarck, had consented to see Lassalle out of mere caprice. "What could Lassalle have offered or given me? He had nothing at his back. The *do ut des* is at the bottom of all political negotiation, even when one doesn't for decency's sake say so. But when one is forced to say to one's self, What can you, poor devil, give? There was nothing he could have given me as Minister." Mr. Bernstein considers it perfectly clear that the man who "never lied officially" here dealt very unofficially with the truth. Lassalle would not have gone to the Minister, nor would the latter have repeatedly sent for the "revolutionary Jew"—Bismarck himself admits this may have occurred some four times, while the Countess Hatzfeldt maintains that it was three or four times a week—just for the sake of a chat. Moreover, one has but to read the speeches of the representatives of the Government and the articles in the official press of the period to be convinced how greatly the Bismarck Ministry was then taken up with the idea of destroying the Progressist majority in the Prussian Landtag by introducing universal suffrage. Neither is there any doubt that under the circumstances then existing this could have been done in no other way than by the exertion of the royal authority.

VII.

When death abruptly and prematurely closed Lassalle's political career, his immediate future seemed problematical. It has often been said that had Lassalle lived there would have been nothing left for him, as things then were, but to follow the example of his friend Bücher and to accept office in the service of the Prussian State. Mr. Bernstein holds that this is to judge Lassalle quite wrongly. No doubt the policy adopted by him must, if logically carried out, have led him at last into the Government camp, but it is just this last step which, however logical it may have been, Lassalle would not himself have taken. He would never have donned the Prussian livery. He possessed sufficient means to live as he pleased, and such a post as the Prussian Government could offer him would have no more satisfied his ambition than it would have been congenial to his innermost and always unchanged convictions. In this respect he could rather have said to Bismarck than Bismarck to him, "What canst thou, poor devil, give?" The author of this book thinks it probable that, had he lived, he would have permanently settled down abroad, and there awaited some change in the condition of things in Prussia and in Germany.

Among the members of the Workingmen's Association, the news of Lassalle's death caused no little consternation. For a long time it was impossible for them to grasp the idea that Lassalle had actually fallen in a mere ordinary love affair. They believed in a premeditated plot, hatched by his opponents to get rid of the dangerous agitator, and did homage to the fallen man as the victim of a vile political intrigue. A veritable Lassalle cult grew up, a kind of Lassalle religion, the propagation of which was above all stimulated by the Countess Hatzfeldt. Mr. Bernstein declares it altogether a mistake to deny that this cult for the personality of Lassalle did for a long time help forward the Socialist movement. The more far reaching are the aims of any cause, the more abstract it seems and the more do most persons like to see it embodied in an individual. The natural craving to personify a cause is indeed the secret of the success of most founders of religion, and in England and the United States it has long been a recognized factor in political party struggles. Thus it came to pass that the name Lassalle became a standard which aroused more and more enthusiasm among the masses, the more Lassalle's works spread among the people. Intended to produce immediate effect, written with extraordinary talent, popular, and yet setting forth the theoretical points of view, they had and, to a certain extent, still have a great effect in agitation. We are assured that the strength of conviction breathing in these writings has enkindled hundreds of thousands to struggle for the rights of labor. If the German social democracy has recognized the value of a strong organization, if it has been so convinced of the necessity of concentrating force that even without the external bonds of organization it has yet known how to perform the functions, this is acknowledged to be largely a heritage of Lassalle's. It is pronounced an indisputable fact that, in those places where among the workers the traditions of the Lassalle propagandism were strongest, there, as a rule, has most been accomplished in the way of organization. We cannot expect a follower of Marx to admit that Lassalle created German Social Democracy. We are, on the contrary, reminded how great were the stir and ferment among the advanced German workers when Lassalle placed himself at their head. Yet, even though he cannot be called the creator of the movement, it is conceded that to him belongs the honor of having done great things for it, greater than falls to the lot of most single individuals to achieve. Where, at most, there was only a vague desire, he instigated conscious effort; he trained the German workers to understand their historical mission; he taught them to organize as an independent political party, and, in this way, at least, accelerated by many years the process of development. M. W. H.

MR. AND MRS. MACMONNIES.

The Talented Sculptor and His Artist Wife Return to Paris.

Frederick MacMonnies was born in Brooklyn in 1865. The colossal Columbus fountain, which he has just seen installed in the basin opposite the Administration building at the Chicago World's Fair, has made him nationally and internationally famous, and is his latest as it is his most important achievement. Mrs. MacMonnies, herself an artist of unusual distinction, has been here with her husband superintending the placing of her decorative painting of the "Primitive Woman" in the Woman's building at Chicago. She returned with him to their studio in Paris on Saturday on the Etruria.

Mr. and Mrs. MacMonnies are a talented couple of whom we are to know more in the United States. Both have unfinished commissions that call them back to Paris, but, just before sailing, Mr. MacMonnies declared his purpose to return here ultimately, and that at no remote date. He said that he found on each visit to his native land that he preferred his home. "An American," he said he had found, "wants to live in America." Here, too, are to be found the means of carrying out great schemes that are lacking in Europe, and this country, he thinks, is open for the greatest works in painting, sculpture, and architecture. He is coming back to be on hand for the great future in art which he is confident is opening for America. He does not even share the anxieties of the recently organized association for the improvement of our municipal decorations and monuments in New York. Twenty-five years ago, he says, such a society might have done great good; but he thinks that now the public taste may be trusted to protect our public parks and places from inartistic disfigurement.

Mr. MacMonnies appears to be pleased with the reception of his great fountain. He came over from Paris to see it set up in staff, in order to judge of its effect, and is gratified that a movement is on foot in Chicago for its permanent erection in bronze and marble. It is said that he received $50,000 for the fountain. That, too, is gratifying.

In view of his early and distinguished fame, the history of Mr. MacMonnies is interesting. His success artistically and pecuniarily has been quite without parallel in this country. He is tall and slight in figure, blond, and nervous. He began work as an apprentice in the studio of Augustus St. Gaudens. After four years spent thus, meantime drawing in the night schools of the Academy of Design, he went to Paris eight years ago, and has studied and worked there since then. He is a member of the Society of American Artists, but still loyal to the Academy, where he studied, and where, in 1886, he took his first prize, a medal in the life class. In Paris he has studied in the Ecole des Beaux-Arts, where he won prizes, the highest open to the competition of foreigners, in 1887 and 1888, and in 1891 he received the deuxième medaille from the Salon.

Among the achievements that have made and justified the fame of the young sculptor are the three life-size angels in gilded bronze on the altar of the church of the Paulist Fathers in West Fifty-ninth street, his very first commission; the heroic bronze statue of the Hon. James S. T. Stranahan, in Prospect Park, Brooklyn; the figure of "Victory" in copper gilt, to be placed on the battle monument at West Point; "Niagara;" a bronze statue of Sir Henry Vane, soon to be placed in the Boston Public Library; a bronze fountain group for the country house of Mr. Joseph H. Choate; the bronze statue of Nathan Hale, to grace the City Hall Park in September; and last, the great fountain at Chicago.

While a student in Paris Mr. MacMonnies made his finest conquest. There he met Miss Mary Fairchild, a St. Louis girl—she was born in New Haven, but had always lived in St. Louis and began study there in the School of Fine Arts—who was in the Julien School. She is now Mrs. McMonnies and has her own studio. She has studied under Bouguereau, Le Febvre, Boulanger, and Harry Thompson, and has developed an unusual talent for decoration. Her decoration of the Woman's building at Chicago will give her American sisters a first glimpse of her fine work. It is 63 feet long, 15 feet in height, and represents the "Primitive Woman" at the plough, in the field and vineyard and the hunt, serving her lord and master. She has a commission also for the decoration of the Boston Public Library.